The Reign of the WHORE DISCOVERED.

And her Ruine seen.

Her *Merchants* the *Priests* examined,

and with the *Romish CHURCH* (their Elder Sister) compared and found agreeable in many things.

And their Market-places (which was formerly the Papists Mass-houses, and are now commonly called Churches) searched, and much Popish Trumpery found out, which hath been invented and brought in since the days of the Apostles, and since the cry was, *Who is able to make war with the Beast?*

Some Queries also for those people that pay Tythes, and Priests that receive Tythes, to consider and answer.

And whereas their cry hath been loud against us the people of God called *Quakers*, that we are Jesuits, and Jesuitical; in tryal they are found false accusers, and of the same stock and generation themselves, and so their false accusations are returned upon their own heads.

Also the substance of a DISPUTE [illegible] the 15*th*. day of the 2*d*. Month, called *April*, 1659. at the [illegible] Southwark, between *William Cooper*, *William Whitaker*, *Thomas Woodcock*, *Wiles*, *Watkins*, *Cradicut*, and others who profess themselves Ministers of Christ; and some of the People call'd *Quakers*; at which time they went about to prove themselves Ministers of Christ; But their Proofs are here examined, and found sufficient to prove the contrary. Also their *corrupt Reasonings*, *logical Arguments*, and *unsound Consequences* weighed, and found savouring of *Heathenism craft*, and *Popery*.

Written in that which gives to see over all the Popish Train, and Cains Race, to the beginning, before Pope, Jesus, Hireling, Deceiver, or Cain the Murderer was; that is to say, the light which makes manifest all things, W. S.

LONDON, Printed for *Thomas Simmons*, at the *Ball* and *Mouth* near *Aldersgate*, 1659.

THE Reign of the VVhore DISCOVERED. And Her RVINE seen.

THis is a certain Truth revealed in the light, and witnessed to by the Scriptures, that the Whore, (the false Church) hath long reigned in her fenced City which *Cain* the Vagabond and Murtherer built; and long hath she been guarded and defended with *Cain's* Weapons, carnal Weapons; and long hath she sate as a queen, seeing no sorrow; and long hath her golden Cup passed up and down the Nations, which is full of abominations of her Fornication, whereby the Nations have been * corrupted, and the Inhabitants of the Earth made drunk: But now is the hour of her Judgement come, and coming; now is her skirts lifted up, and her secret parts discovered, and discovering, and the Beast on whom she rode and rides, is seen, and his colour is known, and her secret Chambers of Imagery is found out, and her Sorceries and Witchcrafts are made manifest, and many people on whom she sate, and over whom she reigned, are redeemed from under her, and reigns over her in Christ the Power of God, which redeems, and which preserves in the redemption: Oh let the redeemed of the Lord praise his holy Name, and walk to the praise and glory of his Grace for ever; for the day is dawned wherein hypocrisie cannot stand, nor hypocrites hide themselves, and wherein fig-leaves cannot hide nor cover from the pure eye of the Lord God, which runs to and fro through the Earth, though they may be sowed together by such who have eaten of the choicest fruit the tree of knowledge of good and evil yeilds; and by such who are called Or-

* *That is a sign of her long Reign.*

thodox men, Learned men, great Schollars, Wise Disputants, all is in vain, their labour is little worth, the Lord is come down to walk in the Garden, and his Voice, *Where art thou?* is gone forth, and now is the Lord come, and coming to make inquisition for blood, and to bring every man's Work to Judgement, and to reward every man according to his Work.

And now ye Priests and Professors in *Southwark*, especially who are called *Presbyterians*, whose cry is very loud against us who are called *Quakers*, and the noise among you is, *That we are the deceivers, false prophets, and wolves in sheeps clothing, and that we deny the Scriptures, and are Jesuits, &c.*

Answ. Must this be true because you say so? And must the people believe you before you prove it? Nay, but you will be counted false accusers, and fierce despisers of those that are good, till you make it appear by better proofs then you could find to prove your selves Ministers of Christ at the late Dispute, & then you can find to quit your selves from being guilty of those things you charge us withall; for indeed we count you guilty of the same things you accuse us for, and ever shall unless you can clear your selves, and convince us to the contrary; for we see many signs, marks, and characters upon you, and many practices among you which were never found upon, nor among the true Ministers of Christ, and that are not owned by the Scriptures; and this hath been signified to you already at the late Dispute, and in Writing also given into *William Cooper*'s hands some Weeks since.

And also in a printed Paper, titled, *The grounds and reasons why we deny the Teachers of the world*; Which hath been printed six years since, and no Answer hath appeared from you the National Priests, who are concerned therein.

And now seeing *William Cooper* and some others of your Brethren affirmed publikely, that we (the people called *quakers*) are Jesuits, and Jesuitical, and proffered to prove their affirmation, (in the bitterness of their spirits) therefore let us reason a little with you, and prove and examine you, that the people may see your Clothing or outside (if not your inside) to be Jesuitical at least; and let us and all people know how you can quit your selves from being of that Popish Train; and as for us, let our integrity and innocency plead for us, otherwise

wise we shall say nothing for our selves, for the Lord doth plead our cause.

Are not you like the Jesuits and Popish Priests, First, In your being made fit for your Call to your Ministry. Secondly, In your Call. Thirdly in your going forth. Fourthly, In your Work called to. Fifthly, In your Maintenance in your Work. Sixthly, In your Doctrines, Practices, Places of Worship, and manners in Worship. If you say nay, Make it appear not onely in Words, but in Fruits; not Fruits of Violence I do not mean; but Fruits of the Spirit of God, if you know it, and answer.

First, Are you not like the Jesuits and Popish Priests in preparing your selves, and making your selves fit for your Call to your Ministry you profess? Are you not prepared and fitted at those Schools and Colledges first ordained by the Pope? Doth not learning some natural Languages and Arts, as Logick, and Rhetorick, and such like, make you fit for your Call? And are not the Popish Priests and Jesuits made fit after this manner, in such places, and by such means, for their Call? Then are you nor like them in this thing? And was ever any of the Ministers of Christ fitted and prepared after this manner that he sent forth?

Secondly, Are you not called, appointed, and ordained by men to preach? And do you not count that your Call, if you have the approbation of some that are counted Orthodox men, which have learned the natural Tongues and Arts that are taught in the Popish Schools and Colledges? And are not the Popish Priests and Jesuits called and approved after this manner? And are you not like them in this also? Was ever Christ's Ministers called by man, or approved by man?

Thirdly, In your going forth to preach are you like the Ministers of Christ? Do you go forth freely, and minister freely from City to City, and Nation to Nation, as the Ministers of Christ did? Have you received freely? Have not you bought what you have with money? And do you not strive to get the best Market place you can to sit down in to sell it again, even at a deer rate? And are not the Popish old Mas-houses your Market-places, where you abide many times for term of life?

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Are not you the creepers the Apoſtle ſpoke of, that ſhould creep into houſes, and lead ſilly Women captive, laden with ſin, led aſide with divers luſts, ever learning, and never able to come to the knowledge of the truth? Are not all your followers ſuch? Doth not your fruits make you appear to be ſuch houſe-creepers as were in the Apoſtles dayes? Is not this the Popiſh Prieſts manner? Do not they go forth in this way? Are not you careleſs Watchmen, and dreaming Prophets, and idle Shepherds? Do you not ſay we are Wolves? And have we not had meetings ſeveral years in many of your Folds, (called pariſhes) in & over which you count your ſelves good Watchmen, and true Shepherds? But when did either of you, or any of you pariſh-Maſters (who would have others count you true Shepherds) ſo much as come to ſave your ſheep from being drawn or taken from, or out of your Fold? And have you not loſt many of the beſt and ſobereſt of your flock? Have you cared naturally for your flock; or naturally for the fleece? Have you ſhewed your ſelves like true ſhepherds, or like hirelings in this thing? Do you think you are wronged to be called and counted careleſs, dreaming, falſe, idle ſhepherds, and ſuch who want the ſpiritual Weapons, and true Shepherds Crook? Put aſide Whips, and Stocks, and Priſons, and compulſive Laws, and what can you do? Where's your Spiritual Weapons? Where's your Shepherds Crook then? If you loſe theſe Weapons, what can you do to defend your ſelves or flock? And if you put away the Wiſdom which man teacheth, and which man hath taught you, as natural tongues, and arts, what can you ſay? Is your armour the whole armour of light? and have you the Sword of the Spirit? and do you ſpeak as the Spirit gives you utterance, as Chriſt's Miniſters did? Or do you not gain utterance as the popiſh prieſts and Jeſuits gains it? and have you not bought the art of uttetance? and yet are not many of you ſo dull and ſottiſh, that if you ſhould loſe your Notes (which I have ſeen ſome of you craftily hide between the leaves of your Bibles that the people might not ſee them) would you not loſe your method, matter and utterance, and ſo have little to ſay? Why do you endeavour to hide your notes? And do not ſome of you carry a Bible on

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purpose up with you into your Pulpits to hide your Notes? And are there not some of you that have *Note Books bound and painted in form of a Bible, when there is no printed Letter in it? Now could you not preach better without your Bible, then without your Notes and Note-Book? Why do you not leave your Bibles at home? Do you bring it onely for a cloak, custom & fashion? and is not this the reason why people cry against us for denyers of the Scriptures, because we do not hold a Bible in our hands when we preach to people, and because we follow not your fashion, and have Notes to tell the people the Chapter and Verse? Did Christs Ministers go forth after this manner with Notes in their pockets, or in a Book, to tell them what to preach, and how to preach? and did they ever sit down and continue in one place for term of life, unless they could hear of a people that would give them more money, and greater hire? Whose example do you follow in this, if not the Popish Priests? Come Priests, let the people hear your answer.

* *I have seen such.*

Fourthly, In your Work called to; you say 'tis to preach the Gospel, and the cry is among poor, blind, ignorant people, you are Ministers of the Gospel; But are you not Ministers of the Letter? and do you not call *Matthew*, *Mark*, *Luke* and *John*'s Writings, the Gospel? and do you not take the Letter for your ground-work, which you call your Text, and then by your art which you have learn'd at School, raise that you call your Doctrines, Points, Reasons, Uses, Motives, and Trials, and such like? Now is not your preaching, or making an hours speech, artificial? and is not your Work herein like the Popish Priests? and are you not very unlike the Ministers of Christ in this your Work? Did any of the latter Prophets take the former Prophets Words to speak from? Or did any of the latter Apostles and Ministers of Christ, take the former Apostles and Ministers Words for their Ground-Work? Did not they all minister according as they had received from God? and was not their Work and Ministry for this end, To turn people to Gods gift in them, from the darkness to the light, from the power of Satan to God? But is your Work so? Do not you turn people's minds to something without them?

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and do not your ſelves hate the light, and ſo are you like to turn people from darkneſs? and are you not under the power of Satan your ſelves? and do you not teach the poor ignorant people, that 'tis impoſſible to be freed from under the power of Satan, and that they muſt never expect to be freed from committing of ſin while living in the Body? and are not thoſe under the power of the Devil that doth the Works of the Devil, and obeys his Will? are not thoſe that commit ſin the ſervants of ſin, and free from righteouſneſs? Is not he that commits ſin, of the Devil? Then to what end and purpoſe is all your labour, pains, and ſtudy, and preaching, and praying, &c. if people muſt always be ſervants of ſin, and ſlaves to the Devil, and never be redeemed from ſin and iniquity? What ſpiritual things do you ſowe to poore people? What Goſpel do you preach? What glad tydings do you bring? Is this your glad tydings, that people muſt live in ſin, and under the power of the Devil? Are you not miſerable Miniſters? Have you not brought another Goſpel beſides that which the Apoſtles preached? Is not the Goſpel glad tydings to ſuch as are weary and heavy laden with ſin, and in bondage to the Devil? And is not the Goſpel the Power of God? And is not Chriſt the Power of God? and is not he appointed to ſave his people from their ſin, and not in their ſins? Have you not one thing ſtill to learn of the Pope, and that is, to know where the time and place of Cleanſing is? How come you to miſs preaching up a Purgatory, or place of Cleanſing after this life, ſeeing your Doctrine and Principles admits of no ſuch place and time in this World? But are not the Papiſts and you both deceived in this thing? Doth not the Tree lie as it falls? And Judgement finde as death leaves? And no unclean thing enter the Kingdome? Come Prieſts, let us and the people here your anſwer.

Fifthly, As to your Maintenance in this your Work; How can you quit your ſelves from being like the Papiſt Prieſts and Jeſuits? Are you any thing like the Miniſters of Chriſt in this thing alſo? Have not the Pope, Cardinals, and Biſhops, been the Foundation of your ſetled ſtanding-maintenance by Tithes, Glebe-lands, Eaſter-reckonings, Midſummer dues,

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Mortuaries and Smoke penys, and such like? Are you not beholding to the Pope & Popish Laws for this your way of maintenance? And why do you deny the Pope? Is it because he hath no authority in this Nation to give you any more means, nor to take from you what you have? Is it not a great sign that the root of all evil is in you, (to wit) Covetousness, that you have swallowed down so much blood, liberty and goods of many of the poor innocent Lambs of Christ within these few years, because for conscience sake they could not put into your mouths? Have you not prepared war against the innocent people of the Lord, who living in his pure fear, did not dare to maintain you in your Idolatry, in your lightness, pride and high-mindedness? How many of you have appeared like a Troop of Robbers in taking, and causing to be taken away violently poor peoples Pots, and Pans, and Kettles, and dishes from them, sometimes not leaving them things necessary to make ready their food in; and Bedding; and Clothes, and Oxen, and Cows, and Horses, and Harness, and Barns of Wheat, and Cart-loads of Hey and Corn, and their bodies also cast into prison? Hath not this been your Work in this Nation? Hath not the Lord raised a patient and harmless people to try you, which have not striven against you in their Wills, that you might manifest what was in your hearts, notwithstanding your talk of Christianity; Have we not seen the murtherer offer a sacrifice? and the prophane person weep for the blessing? and the children of the Devil call God Father? Hath not our eyes seen this? And is it not manifest if the Lord God, which is the higher Power, unto whom our souls are subject, did not over-power, & chain, and fetter, and break the horns of the Wicked, no less then our lives and blood would satisfie; for had not you (to wit, you especially called Presbyterian Priests) rather sit as a Popish Synod or Inquisition, then in the spirit of meekness, lowliness, and soundness in words, in life and conversation, and Scripture-example; prove your selves Ministers of Christ by your fruits & effects? Was ever the true Ministers of the Gospel in any age or generation since the days of Christ, the Son of the living God, manifest at Jerusalem, maintained as you are maintained, by the ruine of others? Did they ever take any thing

violently from any man? Nay, did ever they take or receive any thing at all from those that denied their Doctrine, and that would not receive nor own them as Ministers of Christ? What, are you quite without shame? Are you so greedy of filthy lucre, that you do not care how much you manifest your shame, and uncover your nakedness to all people? If you keep a Flock, eat the Milk the Flock will give you; if you plant a Vinyard, eat the fruit the Vinyard will yeild you; should you covet your Neighbours goods, and take them away because you say he is a Heretick? Should you rob your Neighbours vinyard because you cannot have fruit enough to satisfie your covetous desires out of that you have planted? Should you go reap your Neighbours field, because where you have sown there is little come up but briars and thorns? If you do thus, may not we, yea & all people, count you greedy of filthy lucre, covetous persons, and robbers? Would you have better come up then you sow? They that preach the Gospel, lives of the Gospel, and they never did, nor need petition the powers of the Earth to establish a Livelyhood upon them; but you smell much of Popery in this thing, and you have no example in the holy Scriptures to justifie you, bnt the Romish black Train is your example, and therefore we deny you, and cannot but count of you as you are, and in so doing we wrong you not; But have not you wrong'd us, and falsly accused us, and charged us to be like, or one with those whose example you are found in, and whose steps you follow, to wit, false Prophets, false Teachers, Popish Priests and Jesuits? You shall bear your own Judgement.

Sixthly, Concerning your Doctrine, Practices, Places, and manner of Worship.

Are you not found, and do we nor find you in the popish Doctrine, and Jesuitical practices, and popish Mass-Houses, and in the manner of their Worship in some things, and in some other things of later invention which the Scriptures doth not own nor justifie, neither did the Ministers of Christ allow of? If so, may we not count you such as do not deny the popish ways, places, and manners, but lives in them, and

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by them? Is it not a popish Doctrine and practice to oppose the light within, wherewith Christ hath enlightened every man that is come into the World, and to teach some other way to attain the knowledge of God, besides the light which shines in the heart, notwithstanding the Scripture testifies that the light which shines in the heart must give man the knowledge of God in the face of Jesus Christ? And is it not the papists doctrine and practice to deny Revelation and Inspiration, and the immediate power of God present now, as of old? and is not this your Doctrine and practice also? Doth not the Scripture say, or is it not written, That *there is none that knows the Father but the Son, and he to whom the Son reveals him?* So do not the papists herein (and you with them) deny that the knowledge of God is attainable, seeing you deny the way wherein, the manner how, & the thing by which he is known, seen, and revealed, to wit, the light within? and if God be not known onely, and alone, by the revelation of Christ, and you and the papists deny revelation, and say it is ceased, then by what means do you expect to attain the knowledge of God, which is life eternal?

And how do you that deny Inspiration and immediate power from God, believe the Scriptures, wherein is promised many glorious things to be enjoyed by the children of the Lord, as the pouring forth of his spirit upon his sons & daughters? and how do you own the New Covenant, the fear in the heart, and the Spirit of the Lord in the inward parts? and you that deny the immediate voice, power, and presence of the Lord,, as of old, how do you believe Christs words, who said to his Disciples, *Lo, I will be with you to the end of the world?* and is not the presence of Christ the immediate power of God? and where two or three are gathered together in his Name, is he not in the midst? and is not he and his Father one, whose abode is with his people? But is not this too wonderful for Hirelings without a meaning?

And why do you talk of the Scriptures for your Rule? Is it not for ends to your selves? Doth the Scriptures your pretended Rule, justifie you any more then they justifie the Pope, Cardinals, Bishops, Jesuits, Fryers, Monks, and popish priests?

VVhy do you talk of three persons, or Trinity? Hath not the Pope learnt you that also? Doth the Scripture speake any where of three persons? And where had you that word *Sacrament*, and the word *mercst*? Had you not these from the papists?

And concerning your places wherein you commonly performe your publike VVorship, who founded and named them for you? Did not the papists? as St. *Mary Magdalens* Church, St. *Thomas* his Church, St. *Stephen*'s Church, St. *Peter*'s Church, St. *Paul's* Church: Did not the very same spirit that was cast out of *Mary Magdalen*, and that stoned *Stephen*, and that murthered *Peter* and *Paul*, build and give Names to those Steeple-houses? which you have suffered, if not taught the people to call Churches, and the Houses of God, insomuch that it hath been a great crime among poor ignorant people to hear them called otherwise, & is still, especially in some places of this Nation: Were they not the Popes Mass-Houses, and places of their Idolatrous Worship? And what Rule have you in the holy Scriptures for any to worship the true God in these Idolatrous Dens, and popish Houses, and to call them such, and such a Saints Church, especially without alteration in form, in name and esteem? Did the children of *Israel* do so? Did the primitive Christians do so? VVhere is your example? And who made *George* a Saint? and *Katherine*, and *Olives*, & *Mary Overies*, and *Giles*, and *Gregory*, *&c.* that your Churches are called by their Names? are they not of the Popes making? are you not ashamed that people should call those places Churches?

And then concerning your Manners and Worship in these places; Is it not your manner before your Worship begins, to ring Bells to call your Hearers (your Brethren) together? and whom do you imitate? and who learnt you this but the papists? and why do you deny them in words, and imitate them in practice?

And is it not your manner to get an hour-glass to preach, and pray by, and to sing by? and have you not the chief seats in the Assemblies? the popish Train hath so; and are you not like them? Do not they worship, and preach, and pray, and sing by the hour? then do you not agree with them? Did ever the

the true Christians and Christian Ministers do so?

And why must you have a soft Cushion with silken Jobs at the corners to lean on to read your studied, devised, framed artificial Sermon or speech to the people? And by what order was your Pulpit or high place hung with imbroydered Cloath, and some other of your stalls lined with cloath, when others want it to wear, even of your own heap. and sect, and fold? Who are you like in this? Have you any such president in the holy Scriptures? What? and where is your Rule and Example? If you must have a Cushion, cut off the Jobs; and if you must have a Pulpit, take off your imbroydered cloaths, and cloathe your brethren which are within your own Parish, and of your own flesh; and do not let them go up and down begging for clothes and food, while your Pulpits and Stalls, or other chief Seats, are clothed, imbroydered, and laced; What manner of Christianity and brotherly love is there among you towards one another? And how come you by this manners among you, that he that hath a Gold Ring, and costly Apparel, and is called a rich man, must have a sumptuous seat in the principal place, and others in vile rayment can scarce have a place to sit on, but must stand afar off? Where I say did you learn this manners? Did you learn it of the Church of Christ, or the Pope and his Church? And is it not your manner and custom to respect persons, places, times, dayes & things? Doth not the Heathen so? and the Papists so? Then who may we compare you with, if not with those? Did ever any of the primitive Christians do so? Was it their manner to respect the person of him or her that had a Gold Ring or costly Apparel? Or was it their manner to respect or cry up the Jewish Synagogues, or Heathen Idolatrous Temple, or any particular place or house whatsoever, as the onely place of Worship, and call it a Church? Or did the Church of God in the dayes of *Moses* and the Prophets, when the Lord had given them victory over the Heathen their Enemies, did they (I say) preserve the Heathenish Idolatrous places of Worship, as Altars, Groves and Temples, and teach the people to call them Churches? Was it not as lawful for those places to be called a Church, as 'tis for these popish Dens (builded with observation East and West, with a picture of a Cock and a Cross upon it, as the Papists devised and appointed)

to

to be called a Church? Did not the Miniſters of Chriſt gather people out of them, and bear their teſtimony againſt them, and all Temples made with hands? Did not the Lord by his Hammer, and battel-Ax of War, break down, burn, and utterly deſtroy thoſe places, and Images, and Groves, ſet up and conſecrated by the Idolaters? Did not the Lord begin ſuch a work in this Nation ſome years ſince? And hath ſome Inſtruments proved like *Jehu*, begun in zeal, and ended in covetouſneſs, which is Idolatry, and hath not regarded the Law of God withall their heart. And ſhall that fruſtrate the work and purpoſe of the Lord? Is he not raiſing others to accompliſh his Work, and fulfil his Decree againſt the Adulterous generation, of what name or ſect ſoever? and down in eſteem, if not in form, muſt the Popiſh Maſs-Houſes come, (and which is now the Prieſts Market place, and called a Church) and down muſt your Bells, and Pulpit-embroydered cloathes, and ſuch like trumpery come, which hath been ſet up in the time of Popery, and ſince the cry was, Who is able to make war with the Beaſt?

And then isit not your manner to reſpect times, dayes, and things? Are you not like the Papiſts in this alſo? And have you not learnt of the Pope, Biſhops, Cardinals, Jeſuits, Prieſts, Fryers and Monks, and Heathens, how, and what to call your times, dayes, months, and quarters, *&c.* Have they not all Heatheniſh and Popiſh Names? The holy Scriptures you are not aſhamed to ſay is your Rule, but in what one thing do you walk according to your pretended Rule? unleſs you mean the Popiſh & Heatheniſh Scriptures, or Writings, & call them your holy Rule; if you mean thoſe, you ſhall be believed, becauſe you are found walking thereafter, but if you mean the Writings which holy men wrote as they were moved by the Holy Spirit, we know you are lyars, and cannot believe you, for they never learnt you to follow the manners and cuſtoms of the Heathen nor Papiſts, as you do, in reſpecting, and naming, or calling your Times, Dayes, Months and things; the Scripture of Truth teacheth to call Days and Months after this manner, Firſt day, ſecond day, third day, fourth day, fifth day, ſixth day, ſeventh day. Firſt month, ſecond month, third month, and ſo to the twelfth month. The Heathen and Papiſts, and their Writings, teacheth to call the firſt day of the Week

Sunday,

Sunday, or *dies Solis*, the day of the Sun; the second day *Munday*, or *dies Lunæ*, the day of the Moon, or the Moons day; the third day *Tuesday*, & the fourth *Wednesday*, the fifth *Thursday*, sixth *Fryday*; the seventh *Saturday*; according to the Names of the 7. *Planets* wch the Heathen and Papists talk so much of. And the first Month they call *March*, the second *April*, and so on to the eighth Month, which is called *October*, which signifieth the eighth Month, *November* the ninth Month, *December* the tenth Month, from the *Latin* words, *Octo*, *Novem*, *Decem*, eight, nine, and ten; and the eleventh Month you call *January*, and the twelfth Month *February*. Now do you not prefer the Heathenish and Popish Traditions, Rules, Customs, Manners, and Writings, before, and above what is delivered, prescribed, and taught in the Writings of the holy men of God? so that it is come to pass by your so doing, that if people are brought to call daies, and months, and times, and places, and persons, according as those did who had the spirit of God, which the Scriptures teacheth and witnesseth unto; I say, When people are brought to this, they become a hissing, and a wonder among you, and are counted nice, and frivolous, and unmannerly; and when we speak and write of hours, dayes, and months, as they are recorded in the Scripture, people cannot tell what we mean, nor how to understand us, nor when such a time, hour, day or month is, but will rather mock and jeer at first hour, first day, first month &c. and will have no such reckoning of times in their temporal, civil, or spiritual Accompts; these are your Auditors, your Disciples, or Schollars; as you have learnt, you teach; as you the Priests are, so are the people, imitators of the Papists and Heathen in this, as well as other things; and the Christians life, words, manners and behaviour, you are out of, and strangers to; and may we not justly with the Heathen and Papists compare you, whose example you follow?

And then concerning the manner of your publike Divine Worship, (as you call it) have you not this manner and custom as the first part of your Worship, to sing *David*'s Psalms in rime and meeter, divised, or turned thereinto by Poets or Musicianers, as *Thomas Sternhold*, and *John Hopkins*, and others, with apt Notes to sing them withall, before your Prayer, and after your Prayer, before your Sermon, and after your Sermon, of all the people together

together; Is not this your own invention? Was there any such manner of singing in the Church of Christ? You say, *Let us sing to the praise and glory of God*; and you keep an Officer to read the Psalm to people, which are some drunkards, some covetous, some proud, some defrauders of their Brethren, dissemblers, double-dealers, some Adulterers and unclean persons, some jesters, and idle talkers, some light, and vain, wild, and wanton; some scornful, high-minded, and mockers, some disobedient to Parents, unthankful, and unholy, and of rude, unchristian behaviour; Of such consisteth your Church; and are not the Steeplehouse-singers such? And can such persons sing to the praise and glory of God? Or are they in a state and condition fit to sing at all? Doth not weeping and howling, mourning, sorrow, and lamentation, and wo from the dreadful Lord God of Heaven and of Earth, belong to such singers? Singing with Grace in the heart unto the Lord, we own; but singing with wickedness, with pride and covetousness in the heart, we utterly deny; Singing with the Spirit and with understanding, we own; but your singing by Letter, with Musical Notes and Tunes, customarily, ignorantly, without understanding, we wholly disown, and bear our testimony against it as abomination in the sight of the Lord, and it was never ordained nor appointed in, nor by the true Church; but it hath been ordained and appointed by the false Church, the Whore, and her Merchants, in the dark night of Apostacy, since the dayes of the Apostles, and since the true Church fled into the Wilderness; And is not this singing of *David*'s Prayers, Mournings, Sighings, Complainings, and Cryes unto the Lord, and his Praises, Rejoicings, and magnifying the Lord, and such like conditions as *David* was in; I say, Is not your singing of these things, like the Papists singing? have you any more rule in the Scripture for your singing, then the Papists have for their singing? And hath it not been one of the Whores later invention and addition to your Worship, even about the time of Queen *Elizabeths* reign in this Nation? but the same pure, eternal light which appeared in the hearts of some about the beginning of our English Wars, and manifested much of the Popish Trumpery which was then in being, of which quiristers and singing-boys in white Surplices was one; I say, the same pure, eternal light hath manifested your singing and noise

to

to be as abominable in the ears of the Lord, as theirs, and to be denyed and witneſſed againſt; for you have no more rule in the Scripture for your ſinging *David's* Prayers, then the quireſters and ſingers then had to ſing the Prayer which Chriſt taught his Diſciples, which they called *Pater Noſter*; Which of all you Maſs-houſe Singers are, or ever were what you ſing, as when you ſing, *O Lord I am not puft in mind*, and that your eys are not ſcornful? Are you not of ſuch a proud and hard heart, and puft up mind, and ſcornful eyes, many of you, that you will ſcarce look upon, nor walk with, nor relieve thoſe that are poor, though they be of your own Church? Then do you not ſing a lye in this? And is that to the praiſe and glory of God? Surely you dare not ſay that God is glorified with a noiſe of lyes; not that *David's* Pſalms are lyes, but you being not in the ſame ſtate, condition, and life that *David* was in, they are lyes in your mouths: *David* ſaid, *Mine eys guſh out with Rivers of water, becauſe they keep not thy law; I am afflicted, & ready to dye from my youth up; while I ſuffer thy terrors, I am diſtracted, I am like a Bottle in the ſmoak; I am like an Owle in the deſert; I am like a Pellican in the Wilderneſs; I am like a Sparrow alone upon the houſe top; all my friends and acquaintance hath forſaken me.* This *David* ſaid, and you ſing theſe words ignorantly, cuſtomarily, never witneſſing the ſame ſtate & condition, ſo they are lyes in your mouths, and God is not glorified, but diſhonored by you in this part of your Worſhip; and your ſinging, and the Papiſts, and quiriſters, and Surplice-boys ſinging, is abomination alike in the ſight of the Lord, and in the ſight of his ſervants who are redeemed from amongſt you, and from under the great Whore, which ſits upon the Waters; but the Lord our God is taking her ſeat from under her, and into the pit ſhe (with her golden Cup full of Sorceries, Witchcrafts, and Fornications) ſhall fall, and none ſhall be able to deliver her, neither can ſhe ſave her ſelf, nor thoſe that hath been, and ſtill are made drunk with her Sorceries and deceiveable ways of unrighteouſneſs, of which this trick, craft, and art of ſinging is one; *James* ſaid, *Is any merry, let him ſing Pſalms*; He wrote theſe words to Saints; but hear what he wrote to ſuch as you, *Cleanſe your hands ye ſinners, and puriſie your hearts ye double-minded*;

deds; be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy into heavineſs. Such as theſe hath no cauſe to be merry, who are ſinners, whoſe hands are uncleanſed, and whoſe hearts are unpurified, and whoſe minds are double; And are not all ye Maſs-houſe-ſingers in whole Chriſtendome (ſo called) ſuch? But the Lord hath redeemed, and is redeeming many thouſands from among you, *Babyloniſh* ſingers, and hath brought, and is bringing them to godly ſorrow, which leadeth to repentance never to be repented of, and afterwards to the joy which ſhall never have an end; and your rejoicing and ſinging which is carnal, cuſtomary, and formal, before any godly ſorrow for ſin you know, and before you are lead to that repentance which is never to be repented of; I ſay, this your rejoicing and ſinging which is before repentance, muſt of neceſſity end in ſorrow and anguiſh of heart: The Lord grant you ſuch ſorrow which leadeth to repentance in time, before Eternity ſeizeth upon you, that weeping, and howling, and gnaſhing of teeth be not your portion for ever; for if the prayers of the unregenerate, ungodly, or wicked are abomination to the Lord, is their praiſes and ſinging any better? Is praiſe comely in the mouth of a fool? And are not they fools that lives in iniquity, & yet rejoiceth? Conſider this ye Prieſts, ye Jeſuits, and Popiſh Chriſtians, and let the Witneſs for God in your conſcience, and in all conſciences anſwer whether ye are not all alike.

Concerning your praying after you have done ſinging.

The Scripture ſaith, *I will that men pray every where, lifting up holy hands, without wrath or doubtings*; But what hands do you lift up? Are your hands holy, *&c*? Have not you Wrath, Envy, and Malice in your hearts, and doubtings, and waverings in your minds? Is not your prayings like the Popiſh Prieſts and Papiſts prayings? And like the Scribes and Phariſees prayings? Did Chriſt ever teach you to pray any more then he taught them? Are you his Diſciples, or Schollars, or followers any more then they? What do you learn of him? And whither do you follow him? Can you ſay that he hath taught you to

pray

pray as he taught his Diſciple to pray? Have you not learnt to pray of ſome other beſides Chriſt? And do not you (inſtead of being led to pray by the Spirit of Chriſt) pray cuſtomarily? You know when you have ſung out your Pſalm, you make and frame a prayer, or elſe the people will wonder at you; ſo inſtead of waiting and ſtaying for the moving and leadings of the holy ſpirit to pray by, you wait for the end of the Pſalm, and then you move and ſtir up your ſelves, and makes a mock of the movings of the ſpirit of God; and ſo inſtead of praying by the Spirit, you turn up your Hour-glaſs, and prayes by that; ſo that you know how long to pray, and how long to preach, and how long to ſing by your guide, the Hour-glaſs, and your eye is often towards it for direction; and when 'tis a pretty deal run, you will tell the people you ſee the time is far ſpent, therefore you muſt haſten; and when your Glaſs is out, you tell the people the time is ſpent, and you ſee the time is paſt, and therefore you ſhall conclude: Oh what do ye mean ye Prieſts, that ye are not yet aſhamed of this divice and Popiſh Invention in this day of the light's breaking forth in the hearts of people! Ye ſearch the Scriptures which you falſly call your Rule, and you ſay you are Miniſters of Chriſt, and ſucceeders of the Apoſtles, but in trial you are found lyars, and your pretended Rule (the holy Scriptures) witneſſeth againſt you as tranſgreſſors, out of the life of the holy men that gave them forth, wreſting their words to ſerve your private ends to your own (and others that are led by you) deſtruction, and out of the Apoſtles and Miniſters of Chriſts ſteps, life, manners, behaviour, doctrine and practices; Where is it written in the holy Scriptures, and which of the Apoſtles and Miniſters of Chriſt appointed and ordained that their ſucceeders ſhould pray, and preach, and ſing by an Hour-glaſs, and to meet together by the ſound of the Bells to worſhip? Where is that written? And which of the Miniſters of Chriſt appointed Bells to call their Brethren together? In which of the Chriſtian Churches before the Apoſtacy, was there Hour-glaſſes, and Bells, and Pulpits with embroydered Cloath about them, and lined Stalls for the rich, with a lock and key to keep the poor out, and many ſuch like devices

which are found amongſt you? I ſay, Where is your Rule? Where is your Example for any of theſe and ſuch like things in the Scriptures of the holy men of God? Come Prieſts, look out the Chapter and Verſe, if you can, and let us know where it is; until then, we ſhall conclude, yea, and it is concluded already, That you walk not, nor worſhip not as the Chriſtians before the Apoſtacy did, neither have you them for your example or pattern; but that your example and pattern is the falſe Romiſh Church your elder Siſter, and the great Whore your Mother, we know, and the Beaſt ſhe rides on, we have ſeen, which is of a Scarlet colour, and the blood ſhe hath drunk of the Prophets, Saints, and Martyrs, the Lord is enquiring after, and making inquiſition for, and a bed of Torment ſhe ſhall be laid on; Hearken and rejoice ye Saints, ye Children of the Moſt High, a Bed (which betokeneth a place of Reſt) ſhall be the Whores place of Torment, her reſting place ſhall torment her; Alas! alas! Weeping, and wailing, and mourning over her, ſhall be the greateſt comfort her Merchants that hath been made rich by her, and her children ſhe hath delicately brought up, ſhall yeild her; yea all ye Ship-Maſters, and all ye company in Ships, and Saylors, and Kings, and Merchants, ſhall ſtand afar off for fear of her torment, and caſt duſt on their heads, and cry, weeping, and wailing, ſaying, Alas! alas! that great City, wherein were made rich all that had Ships in the ſea, by reaſon of her coſtlineſs, for in one hour is ſhe made deſolate: Rejoice over her thou Heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her, you have ſeen the Angel take up the great ſtone, and give the ſign of her perpetual downfal; and a great voice of much people in Heaven is heard, ſaying, Halelujah, Salvation, and Glory, and Honor, and Power unto the Lord our God, for true and righteous are his judgements, for he hath judged the great Whore which did corrupt the Earth with her fornication, and hath avenged the blood of his Servants. And again they ſaid, Halelujah, &c.

And now you National Prieſts, are not you the Ship-Maſters, or Pariſh-Maſters, Merchants, or Traders by Sea here ſpoken of? *And the gathering together of the waters he called Sea;*

And

And the Beaſt with ſeven heads and ten horns roſe out of the Sea; The wicked are like a troubled Sea: And the waters thou ſaweſt where the Whore ſitteth, are peoples, kindreds, tongues, and nations: So the ſea is Waters, and the Waters is Peoples, Multitudes, Tongues and Nations, whereon the Whore your Mother hath long ſate, and in, or among whom you her Merchants have built your Ships, and ſet up your Trade by the Authority of the Beaſt which roſe out of the ſame place the Whore ſate on; He that hath Wiſdom, let him underſtand: I ſay, By the Authority of this Beaſt who hath ſeven heads, ten horns, ten Crowns upon his horns, & upon his heads the name of Blaſphemy, unto whom the Dragon gave his power, have you, and all Pariſh-Maſters and others of the Whores choice Merchants in whole Chriſtendom ſate and advanced your Trade above, and beyond all the Crafts-mens Trade beſide in the whole World: And this may appear plain to the view of all people, if theſe few particulars following are conſidered.

Firſt, You have got a Market-place where none muſt ſell any Wares but your ſelves, though it be never ſo much better then yours; neither muſt any come into your Market-place to give freely to poor people, whoſe ſouls are ready to ſtarve for want of the Bread of life, notwithſtanding they buy of your deceitful Wares.

Secondly, You have had, and ſome of your Brethren ſtill have a compulſive Law to compel and conſtrain all people within ſuch a compaſs or quarter to come to your Market-place and buy of you, and none other.

Thirdly, Whether thoſe people within ſuch a compaſs, or quarter, or pariſh, come to your Market, or no, or receive any of your Merchandize, notwithſtanding you will make them pay as much as if they did, or elſe you will take, or cauſe to be taken from them violently (it may be) three, four, or five times as much as the price was you firſt ſet upon your Commodities.

Fourthly, Though your Merchandize be never ſo deceitful and inſufficient, yet none muſt refuſe them, neither will you bate of your price; and if any come to ſee the deceitfulneſs and inſufficiency of what you ſell at a very deer rate, and declare againſt it, that people might not be deceived and defrauded

ſtanded always with deceitful words, and devilliſh Doctrines, you wil ſue ſuch at the Law for ſlanderers, and get one of the Beaſts Horns that hath a Crown upon it, to grant you 100. l. damage, or ſome other puniſhment, as whip, or priſon, or baniſhment, or life, (if ye can get it) for the Whore loves blood and ſo doth her Merchants and children.

Fifthly, Another thing that makes your Trade exceed all the Crafts-mens Trade beſide in the whole World, is, That when poor people have bought your Merchandize, and paid you, or at leaſt are liable to pay you, you take them home again in your Pockets, or Bibles, or Note-Books, and lay them up in your Ware-houſe, to wit, your Liberary, and as you ſee occaſion, and opportunity, you carry them to Market again, and they wil yeild you as much as they did at the firſt; and yet after you have ſold your Imagery Work over and over, you can trim it, and dreſs it a little, and put the title Doctor of Divinity to it, or Batchellor of Divinity, or Mr. *William*, or Mr. *John* ſuch a one, Miniſters of God's Word at ſuch a Church, in ſuch a place, and find a Chapman, ſome Bookſeller, or Printer, or other, to give you money for it: Much like this might be mentioned, but this is ſufficient to let all people which are not quite blind ſee wherein this whores Merchants trade exceeds all other Arts, Crafts, and Trades, in the whole world. And alſo the reaſon may here be ſeen wherefore theſe Pariſh-Maſters, and others of Myſtery Babylons Merchants ſtrives and petition that their trade may be upheld even in this Nation, under this notion, Propagate or hold up the Goſpel; when if they would ſpeak as they mean, it is thus, Propagate, hold up, or maintain our Mothers Authority, by which Authority we have had a good trade a great while, and our profits hath been great, and our incombs ſure; and let the Romiſh Churches our elder Siſters, her Inſtitutions, Ordinations, Cuſtoms, Manners, Practices and Places ſtand, elſe we ſhal have no certain Trade; for if we loſe our Elder Siſters Law which gives us Tythes, and that compels people to buy our Goſpel, we ſhal be undone, peoples hearts are ſo hard they wil give us little freely, though they have been, and ſtil are our Auditors, and we have taught them ſome ten, ſome twenty, thirty

or

or forty years, yet we are afraid if we loſe our elder Sifters Law, that thoſe that have been our conſtant cuſtomers would bate us much of our price, and thoſe that do not like our Doctrine and Church-diſcipline, and our chargeable Goſpel, will give us nothing at all; is not this the very language of your hearts, whoſe cry is, Propagate the Goſpel? let that which ſearcheth your hearts and diſcerns the ſecret intents thereof, the light of Chriſt in your Conſciences anſwer; for the Goſpel is Chriſt the power of God, which propagates, or holds up all things, and 'tis ignorance and blaſphemy to cry and petition to an arm of fleſh to propagate this Goſpel, but 'tis another Goſpel, that they who have brought it are accurſed that wants propagating; and this ſhall all your Merchants of Babylon know, in the dreadfull day of the Lord our God, when all the blood you have druuk, and Tortures, and Racks, Whips and Priſons, Stocks and Inquiſitions, and other carnal weapons you have uſed to propagate your Goſpel, ſhall riſe up in Judgement againſt you; then will ye cry to the Rocks, and the Mountains to fall upon you, to hide you from the Wrath of the Lamb.

And now is the wondrfull day at hand, wherein the Wolves, Bears, and Lions ſhall be afraid and ſeek to hide themſelves from the preſence of the Lamb. Conſider this all ye hirelings, that rend and tear, and make a prey upon the innocent lambs of Chriſt for to ſerve your own bellies, and covetous, unchriſtian, greedy deſires, how greatly do you diſhonour the name of Chriſt, in calling your ſelves his Miniſters? have not you and all your Brethren, the Popiſh Chriſtians in whole Chriſtendome ſent an ill ſavour throughout the Nations and Regions round about you? yea and many of thoſe you count heathens ſhal riſe up in judgment againſt you, even againſt you who have the ſheeps cloathing, the Prophets words, Chriſts vvords, the Apoſtles words, but inwardly ravened from the Spirit of God in your ſelves, and ſo have appeared devouring wolves, and deſtroyers of the ſheeps life, & ſcatterers of the flock of God, hear the Word of the Lord by the mouth of his Prophet *Ezekiel* againſt ſuch as you, *Wo be to the Shepherds of Iſrael, that do feed themſelves, ſhould not the ſhepherds*

feed

feed the flocks? ye eat the fat, and ye cloth you with the wool, ye kill them that are fed, but ye feed not the flock; the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them, &c. Ezech. ch. 34.

There is much in these words; and this hath been your work, as fully and as truly as ever it was the false shepherds work in the time of the Prophet *Ezechiel*; and now is the Lord manifestly appearing to be against ye shepherds, and requiring his flock at your hand, and is causing you to cease from feeding his flock, and also from feeding your selves of his flock, and delivering them from your mouths, and gathering them from all places where they have been scattered in the cloudy and dark day, according to *Ezechiels* Propheſie; and this is the Lords own work, in this his mighty day, and all the hirelings and wolvish Shepherds in whole Christendome shall not be able to withstand and hinder the accomplishing and fulfilling of this the Lords purpose, though *Gog* and *Magog*, beast and false prophet, joyn together; yet the Lamb and the Saints shall have the victorie, and the Plagues upon the Seat of the great Whore shall be poured, and the tongue of the Egyptian sea shall be dryed up, and the waters which hath overflowed the higheſt Mountain shall abate and be dried up, and the ship-masters, the Parish-masters trade shall fail: And thou O Mount *Seir*, because thou hast had a perpetuall hatred, and hast shed the blood of the children of Israel by force of the Sword in the time of their calamity, in the time that their iniquity had an end; therefore as I live saith the Lord God I will prepare thee unto blood, and blood shall pursue thee, sith thou hast not hated blood, even blood shall pursue thee, *&c.* This is the portion of *Cain*, who was a murtherer from the beginning, whose sacrifice is the fruit of that ground which is cursed, and which the dew of heaven never descended upon, nor the blessing of the most High was ever appointed for; And out of this ground, out of this earth, in which *Cain* is a Vagabond, springeth and ariseth that spirit that can offer a Sacrifice, and murther when he hath done, and that this spi-

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rit is manifeſt in and among you the Nationall Prieſts is very evident, and ſufficiently proved by your own fruits, acts and deeds within theſe few years, yea and the cry of innocent blood hath entred the ears of the Lord againſt you, even againſt you both Prieſts and people, who notwithſtanding your pretences of worſhipping God, have envy, the root of murther in your hearts, and violence in your hands, and while you regard iniquity in your hearts, your very prayers are abomination and ſtinks in the noſtrils of the Lord.

'Tis the Whore and her Merchants that thirſteth after the blood of creatures under the notion of hereticks, and that murthers men about matters of Religion; the Chriſtians and Chriſtian Miniſters never did ſo, neither did they wreſtle with fleſh and blood, but you and the papiſts are found wreſtling with fleſh, and deſtroying mens lives, and not ſaying them, and you ſhall have your reward together according to your Work.

A few Queries for all that own Tythes due to the preſent Prieſthood, and for the Prieſthood that takes them to conſider and anſwer,

1. TO vvhat end do you the people pay tithes? and to vvhat end do you the Prieſts take tithes? is your end according to the Lavv of God that gave the tithes to the firſt Prieſthood? then people vvhy do you not ſee them improved to that end? and Prieſts, vvhy do you not let them be improved to that end? and vvas not the end vvherefore tithes vvas given, that the Widovvs, Strangers, and Fatherleſſe might be relieved and maintained by them as vvell as the Prieſts? And had not the Widovvs, Strangers, and Fatherleſſe as much Right to the Tithes, as the Leviticall prieſts had? and had they not their maintenance out of them, ſo that there need not be a beggar among them? Was not the prieſts gates to ſtand open, that the Widovvs, Strangers and Fatherleſſe might be relieved.

2. Did not that Lavv of God that gave Tithes to this end, ordain a place to put them in, a Store-houſe, (into vvhich Store-houſe the people brought them, elſe they robbed God)

and vvere they not to be taken out of this Store-houſe, as the Widows, Strangers, Fatherleſſe and Prieſts had need of them? and was not this Store-houſe called Gods Houſe? read *Mal.* 3.10. How comes it to paſſe, if not by the order of the Pope, Biſhops and Cardinals, and the reſt of the popiſh train, that there is no Store-houſe in whole Chriſtendome (ſo called) to put the Tithes of the Land in, nor no Widows, Strangers and Fatherleſs relieved according to their neceſſities out of the Tithes, but pope, chief Magiſtrate and prieſts, have, and would have them all brought into their own houſes? and how many of their gates ſtand open, that the Widows, Strangers and Fatherleſſe, and poore, might paſſe freely in and take part of the Tithes with them? do they not more frequently lye begging at their gates when they are ſhut? and lye about the Streets begging and crying for bread, and at the Steeple-houſes there is a hideous, dolefull noiſe for bread many times? was it ſo in the time of the Law, which commanded Tithes from the people? did not the Lord make the Tithes, give the poore, the Widows, the Strangers, the Fatherleſſe, and prieſts alſo enough? and now people that pay Tithes, and prieſts that receive Tithes, whom do you imitate and follow, if not the Popiſh train? are not you unlike both Jews and Chriſtians? did the true Chriſtians ever pay, or receive Tithes?

3. Is not this a monſtrous Prieſthood, that hath roſe up ſince the dayes of the Apoſtles, who denied the firſt prieſthood, that devours and impropriates all the Tithes to themſelves, and will not allow the Poore, the Widows, Strangers, and Fatherleſſe any ſhare with them of the Tithes, though they may be ready to ſtarve for vvant of food and Raiment? is not this monſtrous prieſthood in Chriſtendom (vvho call themſelves Miniſters of the Goſpel) exceedingly ſtained and laden with the blood of the poor, of the Widows, of the Strangers, and Fatherleſs? And you the people, how can you be clear in paying your tithes to ſuch a prieſthood, that do not let their gates ſtand open, nor have no Store-houſe, nor that do not improve them to that end, that they were improved to, in the time of the Law? are not all your Tithes given and received

to a worse end, notwithstanding you say you are Christians, and live in the glorious day of the Gospel, then they were given and received in the time of the Law? How many thousands of poore, of Widows, Strangers, of Fatherlesse, and beggars are there in thy borders, O Christendome, which want relief, which the Law of God that gave Tithes to the Priesthood which God ordained, provided for, by the Tithes that were brought into the Store-house? Why must a greedy, covetous, proud priesthood, that is not like the priesthood under the Law, nor the Ministers of the Gospel, swallow down, and devour, and treasure up to themselves, which belongs no more to them, then to the Widows, Strangers, and Fatherless? Put the Popes Lavv aside, the Magistrates of *England*, and if Tithes and priesthood must stand, let them stand according to the Lavv of God by *Moses*, and not according to the Papists Law, and covetous priests desires.

4. Did not the Pope, and the false Church (which hath risen since the dayes of the Apostles) who invented Tithes for the maintenance of his Ministers, exclude and shut out the poore, the Fatherlesse, the Widows, and Strangers from having a share with him and his priests of the Tithes? and people why do you love to uphold a popish invention, and the false Churches Synodicall Decrees, Edicts and Ordinances? and is not this one popish Decree, that Tithes are due to God and holy Church? do you not know what God the Pope and papists mean? and what, and where the Holy Church is, that Tithes are due to, by his, or their Decree? is not their God their belly, and their glory their shame, and their Holy Church a Cage of unclean birds, a den of Idolaters, which murthers, prisons, racketh and tortureth and persecuteth those that are indeed the members of the Holy Church (which is in God) and did ever the ministers of Christ, who were members of the Holy Church, preach up Tithes to be due to them, or covet after them, or receive any of them? did they not on the contrary preach against Tithes and deny them, and the priesthood that received Tithes, and the Law that gave Tithes they denied also, and witnessed the change of the Law and priesthood both? as in the 7. of *Pauls* Epistle to the

Hebrews; Then are not those priests that preach for Tithes, and plead for Tithes, opposers of the true Ministers of Christ, and their Doctrine, and upholders of the Pope, Papists and their Decrees, and Orders?

5. Did not Christ Jesus who is the substance of all the *Mosaicall* administrations send forth his Ministers freely, saying to them, *Freely ye have received, freely give*? did ever Christ bid them demand Tithes from the people they preached to? then surely they did never sue them at the Law for that they never demanded of them, as those that call themselves the Ministers of Christ do now in this age, who have been rifling mens houses and fields for Tithes; People do you not believe that it is a great abomination and blasphemy against the Lord for such to call themselves the ministers of Christ? is not Christs glorious Gospel of God dishonoured by them? is not the Pope that ordered Tithes to be paid to the Priests, Bishops and Clergy men onely, and that excluded the poore from having part of the Tithes, more honoured and obeyed then Christ, by all the Tithe-mongers and hirelings in Christendome, and people that own them? Christ said, *Freely you have received freely give*. The Pope and Popish Clergy said, and saith, We have not received freely, and we will not, nor cannot give freely; and if people will not give us freely, we will compell them by force and cruelty; and whose Ministers are such? and whose Commands and Ordinances do such obey, Christs or the Popes? hath not your fruits and works answered already, that the Popes Command and Order is preferred above Christs, and obeyed rather then Christs Command and Order? Did not Christ say, *Into whatsoever Town or City you enter, enquire who in it is worthy, and there abide till ye go thence*, &c. this he spake to them which he sent forth. Did he ever send his Ministers into any Town, City or Countrey, to enquire how much money by the year they would give them to preach to them, and to enquire after Tithes, and Augmentations and such like, and to agree and make bargains with people for a 100. or 200. l. by the year? if Christ sent any such Ministers forth, and if the true Christians ever owned such Ministers, priests and people, answer and declare when, till then we shall reckon you with the popish priests, and Papists. This

This following Letter containing the substance of the Dispute, was given into the hands of William Cooper *about the middle of the third Month, enclosed with some Directions for him to convey it to the rest of his Brethren which were at the Dispute, if peradventure they might be shewed their blindness and ignorance in the things of God; and* William Cooper *soon after sent word by one of his Communicants, That we should have a speedy Answer; but no Answer hath appeared: And now therefore are they further examined, and their practices and manners of Worship more fully enquired into in the former Treatise; And in both all people may see that are not quite blind, how that much and many relicks of Popery are yet standing chiefly in the Presbyterian Churches, so called, and that the true Christian life and primitive Church-Order is not among them. And if they can say otherwise, let them lay aside that wisdom which man teacheth, and which they have learn'd at School by natural Education, and answer without logical Arguments, in plainness, according to the holy Scriptures.*

Friends,

YOU that profess your selves to be Ministers of Christ, and have put on the sheeps clothing, but are erred from the spirit of the Lord; the time of tryal is now come, wherein secret things are brought to light, and the great Mystery of Babylon is discovered, and all false Ministers are made manifest, and the judgement of the great Whore is come, and your judgement also that hath drunk her Cup: And now something is upon me as to mind you of, and to lay something of your own ignorance and weakness before you, which appeared in you at that time of the Dispute in the Bridge-House, to the intent that you, and the people that are under your Ministry may come to see the error of your ways, and may be converted to God, and live; for it truly appears that death reigns in you, and over you, and the fruits and effects thereof doth spring from you, and the cursed Tree is yet standing that brings forth the branches of darkness, of unbelief, and of great ignorance; and the Sword of the Lord, which is the words of his mouth, will utterly slay you.

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And whereas you asked, *If we owned you to be Ministers of Christ:* Unto which in part we answered, and I do here more plainly testifie, No, we cannot own you to be Ministers of Christ, nor sent of him, for we know the contrary, because you are different and contrary to the Ministers of Christ that were in the dayes of the Apostles, in Call, in Practice, and Conversation; in Maintenance, and in your Fruits and Effects; in all these things we say, and can prove, that you are not according, but different and contrary to the Apostles and Ministers of the true Churches before the Apostacy; and therefore I hereby certifie you, That we (to wit) the People of God called *Quakers*, do not own you as the Ministers of Christ, but do look upon you to be Deceivers and false Teachers, and of Antichrist, and your fruits and works doth manifest it, and thereby do we know you not to be the Ministers of Christ, but false Teachers, as I have said.

And whereas you affirmed your selves to be Ministers of Christ, and went about to prove it by your Arguments of invented Logick, and the substance and intent of your first Argument was, *Those that have the Characters and Signs upon them spoken of in* 1 *Tim.* 3. *are Ministers of Christ; but you have those Signs and Characters upon you, and therefore, You are Ministers of Christ.*

Ans. Now this Scripture which you have mentioned for proof of your Ministry, when you are truly laid to the line and measure thereof, will prove that you are not true Ministers, for you are not thus qualified in your Spirits and Conversation, as this Scripture doth signifie, but the contrary fruits and effects doth appear from you, then is set down in this Scripture; Are you blameless in your conversations? And are you sober and of good behaviour, and given to Hospitality, and apt to teach? And are you not given to Wine and filthy Lucre? And are your patient, not brawlers nor covetous? And are you not lifted up with pride? And are you of good report? And do you hold the mysterie of faith in a pure conscience? These things were required to be in the Ministers of Christ; and have you these characters? and are you such as is here spoken of? And have you these fruits

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and marks upon you? now are you to be tried, and and I am searching your own proof, whether it holds sound to confirm that for which you brought it? No it is manifest by your fruits according to your own proof, that you are men of another generation, and are bringing forth fruits and works clean contrary to them, whom the Apostle allows of for Ministers; For you are not blameless, nor sober, nor of good behaviour, for you are guilty of the pride and vanity of this world, and live in envy and bitterness, and so not blameless, nor sober, nor of good behaviour, neither apt to teach; for you want the Spirit, that was in the Apostles, and you cannot speak as that Spirit gives you utterance, but you speak from humane study, and what you have gathered from other mens works, and many of you are given to wine and strong drink, and are greedy of filthy lucre, and sue men at Law for wages, and remove from one place to another for more means, and for greater hire, and this is covetousnesse and greedinesse of filthy lucre, which you (to wit, genrally the Priests) are known to be guilty of through the whole Land; and ye have an ill report, to be coverous men, and proud men, and ambitious, and self-seeking men, this report you have of many that are without, and the poore unconverted people they know you to be guilty of these things; and your Consciences are not pure, neither do ye hold the mysterie of faith in it; but your consciences are defiled with the evil and sinfull practises of this wicked world, and that faith that you professe is not the true faith that the Apostles had, which gave them victory over the world, and over all sinne; for you are in the pollutions of the world, unsanctified, and the guilt of sinne lies upon you; these things are true, as the Witness in your own consciences may testifie, so that your own proof and evidence hath condemned you, and the Scripture by which you thought to prove your selves Ministers of Christ, it hath turn'd upon your own heads, and manifested the contrary, and though you have said, you were qualified according to that Scripture, and therefore *you were called into the ministry*, and were the true Ministers, yet the contrary is discovered, and that you are qualified by a contrary spirit and have the marks and charac-

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fers upon you, not of the true ministers of Christ, but of them spoken of in 2 Tim. 3. and according to that sort of false Teachers are you qualified; and therefore in Practice and conversation you do not agree with the Apostles, but are different and contrary to them, and are according to the false Teachers, and false Apostles, and with them you do agree in spirit and in practice in many things.

And as to your call to the Ministry, you are not able to make any good proof thereof at all, nor did not at that time, but some of them did deny, that the anointing, the unction of the holy Spirit, was necessary unto the Ministry; and this was the Argument, That all things were mentioned for the qualification of a Minister, in that 1 *Tim.* 3. but the holy unction is not mentioned; therefore, *the unction of the spirit is not necessary to the Ministry.*

Answer, Something was spoken to this before, as to shew the ignorance of it, and the wickedness of this Argument; and some of you were partly ashamed of it your selves; and had not the man and you been wholly ignorant and blind, this would never have proceeded from amongst you; and are you like to be Ministers of Christ, who hath asserted, That the spirit of God, and the anointing is not necessary to the ministry? Was ever the like ignorance uttered by any before you? even your Fathers, the Friars at *Rome* would be ashamed of you herein, to utter such dark and ignorant assertions. Is this your Learning, and your wise Logick, to prove the anointing unnecessary to the ministry? and such ministers we believe are you that have not the holy unction of the spirit, but are ministers of the letter, and by the will of man, and not by the spirit, nor of the spirit, and so your call is not the same as was the Apostles, but contrary to them and different from them; so that we cannot own you to be ministers of Christ; for ye are different and contrary to them both in your call, and in your conversations.

And though you seemed to deny to be made ministers by your Learning and Education, yet it is manifest that through that, you received the ministry, through the attainments of such Arts and Sciences, and at last you came to attain to the

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Office of Ministers as you say, and it was not by the call of the Spirit, nor by the gift of the holy Ghost, for that you have in part denyed, and saith the unction is not necessary to the Ministry; so it is but your hypocrisie to deny that you are made Ministers by your natural learning; for we know that thereby onely, and without the Gift of the Holy Ghost, did you attain to that Ministry which now you hold, cannot convert sinners to God, nor turn the wicked from his evil way; for it answers not the testimony of God in people, but people remains always blind and ignorant under it; and you go on dreaming for carnal ends unto your selves, seeking for your hire, and for your gain, and therefore we do deny that you are true Ministers of Christ, for you can neither prove that you are so, neither doth your fruits and works prove it; but the contrary is manifest.

And whereas you further said, *The gift of the holy Spirit is not sufficient to make a Minister*; This is also your ignorance; for as I said, they who have receiv'd the Spirit, have received the fruits thereof; and the Apostle saith, As every one hath received the gift of the Spirit, so he may administer of the same to another; & who have received the Spirit of Christ, they are Christs; and if any man have not that Spirit, such are none of his, but how full of confusion are you? I cannot but mind you of it; Some time you say, the Spirit is not necessary to the Ministry; and again you say, The Spirit alone is not sufficient to make a Minister; and here is *Babylons* stuff (Confusion) brought forth by you her Merchants, and such as these hath deceived the souls of men, one saying one thing, and others another, and thus is your kingdom divided, and that is a sign that it cannot stand, but it must fall when the kingdoms of this World becomes the Kingdom of Christ.

And whereas you affirmed, *One may be called into the Ministry by Christ, and yet at the same time be under the power of the Devil, and the self-same man at the very same time may be a Disciple of Christ, and yet a Devil.*

Ans. I cannot but mind you of your ignorance, and return your words to you again; For a man that is under the power of the Devil, he is the servant of the Devil, and not Christs servant; and that man that is a Disciple of Christ, and learns of him, is a child of God, and not of the Devil; for the Devil is our

of truth, and so are all that are under his power; but the Disciple of Christ is in the truth, and learns of Christ who is truth; and though you would seem to prove these things by *Judas* & *Peter*, yet as for *Judas* he turned from Christ, and against him, and the Devil entered into him, and he lost the power of God, and erred from it, and then he was a Devil, and a betrayer of the just; but whilst he followed Christ, and was faithful in his Ministry, he was not a Devil: Neither was *Peter* Satan, he that was Christ's Disciple; but he that savoured the things that was of man, and not the things of God, and he that denied Christ, he was the Satan; for the Disciple of Christ, and Satan, are two, and not one; they are contrary, and not the same, though you in your ignorance would make them one; but ye know not of what spirit ye are of, nor whose work you are doing.

And whereas you held it forth, *That you had the fruits of the spirit, because you shew forth faith and repentance, therefore, &c.*

Now I did, and do deny that you shew forth faith and repentance; for your Works doth manifest the contrary; And to prove that you have repentante, you say you *detest all sin, and therefore, &c.* Now this I did, and do deny again, and do assert the contrary, and thus I prove it, Whosoever breaks the commands of Christ, and acts those things which he cryed wo against, & those things which the holy Prophets cryed against, they do not detest all sin; but thus you do, (to wit) you that professs your selves to be Ministers, you act those things which Christ forbad, & which the holy Prophets cryed against, therefore you do not detest all sin, and so have not the fruits and marks of the Holy Ghost upon you, that you act these things that Christ forbad, and which the Prophets cryed against; it is plainly manifest Christ forbad his Ministers to be called of men Masters, but you are called Masters; & Christ cryed wo against them that loved the uppermost Rooms, and the chief Seats, & greetings in the Markets, and these things are you guilty of. And the holy Prophets cryed against them that preached for hire, and divined for money, and against them that fed themselves with the fat, and clothed themselves with the Wool, and did not feed the flock; and these things you are guilty of; and thus it is manifest you do not detest all sin, but lives in it; for in the fruits and works of the flesh you do abound, in pride, and

and covetousnes, in wrath and bitternes, and in many other things, whereby it is clearly manifest that you have not your own noted signs of the holy spirit upon you, and so we cannot own you, but must deny you to be the Ministers of Christ: And as for your carriages and proceedings at that Dispute, they were not agreeing with the spirit of truth, for you were wild, and vain, and scornful, which practices becomes not Christs Ministers: And why did you run so soon away? Why had not you longer patience for the tryal of all things? Were you afraid to be discovered, and that your shame should have appeared? Were you hit upon your sore, which made you fling away so suddenly, that you could not abide any longer. Many things more I had to have spoken, if you had not left us in that manner, which a shame unto your selves, and to your companie who used such wildnes and violence, and laid violent hands upon me, thrusting me forth, and threatning of us with Constables, and these things ought not to have been, nor had you been Ministers of Christ would they have been, but your fruits makes you manifest, and by your fruits we know you, as Christ hath told us; for your fruits are the fruits of unrighteousnes, and not the fruits of the holy Spirit of the Lord, which fruits are pure and peaceable, but your fruits are otherwise, to wit, the fruits of the spirit of this world that lies in wickedness, And whereas you accused us to be *Jesuites* or such like; these were your false accusations, and we see you to be nearer to agreement with the Jesuites then we are, and the Church of *Rome* is your Mother, & from her you have descended in your Call and in your Maintenance, and in the most part of your worship and practices, therefore come, let's reason with you, Had not you (the Professed Ministers of *England*) this way of making Ministers at Schools and Colledges, & by natural learning, from the Church of *Rome*? Was not she the first that instituted these Colledges, & gave the maintenance to them, and gave all these names to Schollers, as Batchellour of Arts, and Master of Arts, Batchellour of Divinity, and such like names, which yet remains amongst you, the originall of which came from the Church of *Rome*? and was first set up in *England* by the Whores Authority. Did these things come from the Church of Christ, or was there such names amongst Christs true Ministers? or have not you received these things and wayes

from the Whore, and drunken her cup? this way of making ministers have you had from the Whore of *Rome*; and from whence had you this way of maintenance in your ministry, by Tithes and gleab-lands, and *Easter* reckonings, and so much a year out of your Parish? did not all this proceed out of the Church of *Rome*, and was not in the day of the Apostles, nor practised by Christs ministers, but from the Whore you have had this also? this way of being maintained, and suing people at the Law for your Tithes and for your money, Christs ministers never did thus, but the Church of *Rome* hath been the originall of all these things and practises; and from whence had you this practice of sprinkling infants, and calling it the Baptisme into the faith, and into the visible church? did not this come from *Rome*? and have not you received it from thence? if there was any such Institution or Practice amongst the Apostles prove it by Scripture, else we will not believe you, but must tell you the originall of this came from *Rome*, and you have drunken the Whores cup, and been made drunk thereby; & so now when we examine you throughly in your wayes and practices, we find you agreeing with the Jesuites in many things; and while you accuse others your selves are guilty; and now people begins to see your shame, and you cannot hide it, for the witness is risen in people, and the seed of God is coming forth, which tramples over and treads down the false church, and all her false ordinances and institutions, and her cup must be broken to pieces, and she shall no more make the Nations drunk; and as for you false ministers, though you pray and preach, and cry against Heresie and Error, and would beg Laws to suppresse it, as ye say; yet your selves are found guilty of the error, and you want the spirit of truth to guide you; and your own hearts are not cleansed, and then how can you cleanse others? and that which you call error and heresie is truth; for your judgements are corrupted, and your eye is blind, and what you know, you know naturally, and not by the teachings of the spirit of God, but by Traditions, and by the words of other men without you, and the holy anointing in your own selves, you know not; for you have not received it; And whereas you queried whether the Scriptures were the word of God and the rule of life, I do now answer:

The Scriptures were given forth by the spirit of God, and are

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the words of God, & the word was in them that gave them forth, and Christ is that word, and the Scriptures testifie of him, & the Scriptures are not the rule of life, but the spirit that gave them forth, that is the rule to the children of God; for as many as are the sons of God are led by the spirit of God, and them that walk according to that rule of the spirit peace is upon them, and so it is the spirit of God that gave forth the Scriptures; that is, the rule of life, and not the Scriptures; yet where the spirit is the rule, it leadeth up according to the Scriptures in the fulfilling of them; and as for ye hypocrites who do profess the Scriptures to be your rule, and yet walks contrary to the Scriptures, your own rule condemns you, and out of your own mouths will the Lord judge you. Is the Scripture your rule to preach for hire, and to have so much a year for preaching, and if any will not pay them to sue them at the Law, and take their goods by violence, and to cast their bodies into prison? this is the practice of many ministers in this nation; but what rule in all the Scripture have you for these things, or what example, saving from the false Prophets, false Apostles? and what rule have you in all the Scriptures for sprinkling of infants, and calling it Baptisme into the faith? and what rule have you to take Tithes? and are not you hypocrites to profesſe the Scriptures to be your rule and yet act these things which the Scripture neither gives Commandment nor example for, but the rather bears witness against? but who hath the spirit, and walks by that rule, sees you, and judges you who are out of the life of the Scriptures, in the life that is contrary, and with the spirit of God are you reproved, in all your wayes of darkneſſe and error.

And whereas you queried concerning the light within, we do say, that Christ the second *Adam* lighteneth all mankind that be come into the world; and this light *John* bare witness of, and it shined in darkness, and the darkness comprehended it not, and that was it that enlightened every man that cometh into the world; and this light brings all to receive Christ that doth believe, and they that believe not, this light is their condemnation; and though you stumble at this stumbling stone, as your Fathers the Jews did; yet unto us that do believe, Christ the light of the world is precious, and all that comes to the knowledge of God, must come to the true knowledge by the light that shines

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in the ... rts; for it is the light that ſhines in the heart, that gives the knowledge of God; and although you wiſe builders do ſtumble at the foundation; yet it will break you to pieces, and confound you utterly; for the light is riſen in the hearts of many, which light gives them the knowledge of God, and the knowledge of you, and all your falſe wayes of error, and brings men to depart from them all, and to follow the Lord in righteouſneſs, and ſo every man is lightened, that they may believe; and they that believe, and walk in the light ſhall be ſaved; but they that believe not, but hate the light, ſhall be condemned, and this is their condemnation, that light is come into the world and into their hearts; and as for you, you are but ſhallow men; for you want the knowledge of God, and truth ſtands over you, though you oppoſe it, and it will grow to a Mountain, where all the Righteous ſhall be refreſhed; and the Lord is begun to work in the earth, he hath ſet his hand to pull down Babylon, and there ſhall not one ſtone be left upon another, and all her Merchandiſe ſhall fail, and her ſtrong holds ſhall be broken down, and all her Merchants ſhall howl and lament; therefore now conſider it ye Leaders of the people, the day of the viſitation is now, but it will ſuddenly be ſhut up, with the night of darkneſs upon you, and you will be wounded, and you can never be healed, you will be ruined, and can never be revived; This is from a lover of your Souls,

EDWARD BURROUGH.

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Something after.

AND now you Priests, the black Clergy of England, who count your selves Orthodox men, sound, able Ministers of the Gospell of Christ, know and consider, and let it be known to, and considered by all people, that we slander you not, nor do you no wrong in disowning you to be the Ministers of Christ, and in comparing you to the black, bloody, Popish traine, your mother-Church; nor in comparing you with the false Prophets, idle Shepheards of Israel, and the deceivers and false teachers which crept in, in the days of the Apostles, which since hath overspread the Nations; for if ever there were a company of Priests that were like a troop of robbers, and that murthered with consent, and that preached for hire, and divined for money, and that sought their gain from their quarter, fed themselves with the fat, and cloathed themselves with the wool, and that cared not naturally for the flock, but for the fleece, and that taught for filthy lucre, and that said, Thus saith the Lord; when the Lords voice they never heard; and that had stolen their Neighbours words, and that run before they were sent, and that did not profit the people at all, I say, if ever there was such Priests and Teachers, as certainly there was in the Prophets days, and Apostles days, such assuredly in thee, oh England, doth exceedingly abound, as by the fruits in every County, City, Town, and Village most evidently appeareth, in which wickednes is grown so exceeding high, and the envy & offering of Cain, in priests & people is so strong, and the Jewish blind zeal so fierce, and the cry of the rude multitude, away with him, away with him, so loud, loud, and many Pilates through importunity of the priests, and cry of the multitude, so ready to deliver the innocent into the hands of such who loves Barrabas the murtherer better then he that came to save mens lives, and not to destroy them; and better then his Ministers, whose weapons were never carnal, as Tucks, Rapiers, Staves and Canes, which hath been the weapons of thirty English priests, already recorded within this seven or eight years, who have not onely incensed and stirred up the Magistrates and people to persecute, but hath shed blood, beat and bruised many themselves, one of which number was (and is still for ought I know) priest Griffin of Breadstreet in London, who struck one Robert Ingram sorely over the head with a Kane, many blows; and by means of such priests the Prophet Isaiah call'd greedy dumb dogs, and that prepared war against such as could not put into their mouths, hath about two thousand of the the people of God suffered within this seven or eight years twenty six hath been murthered & imprisoned till death, and some hundreds suffered long imprisonments in filthy, unwholsome places, and cruel, inhumane usage therein by wicked, bloody Goalers, Thieves, Murtherers, and Felons, among which they have been cast; some others hath been robbed and spoiled of their goods for tythes, to the value of some thousands of pounds, sometimes five, six, seven, or eight times the value of what was demanded by the bloody Priest and Impropriator, to the ruine and destroying of many families, widows and fatherless, (as to the outward) in taking away their wearing cloaths, bedding, pots, dishes, and kettles, (sometimes all was too little) seizing sometimes 100 l. worth of goods for one years tyth, valued at six pounds, and body also imprisoned: Oh horrible Ministry! a worse was never in any generation, I do believe, especially in times wherein the cry of Reformation hath been so loud, and liberty of conscience

science pretended; Oh! how is it that people are so blind and sottish as to count greedy Hirelings (who are like to leave their Names upon record as a stink and a wonder to the next generation) Christian Ministers; Christian Ministers were no fighters, nor strikers, nor covetous, nor greedy of filthy lucre, nor demanders of Tythes from the people, nor suers at law for the Tythes; if they were, you priests and people produce the chapter and verse that must prove it; you have proved your selves such, and we can easily prove, and have proved, that you are not like the Ministers of Christ, for the Ministers of Christ in the primitive church, bore their testimony against Tythes, which God commanded to be paid to the first priesthood; and many Saints, Martyrs, and Ministers of Christ of later times mentioned in Fox's Histories, called, The Book of Martyrs, have, or did faithfully in their measure bear their testimony unto death against the Tythes which the Pope and his Train had invented and set up since the Apostles days, which at this day yet stands as a main prop and upholder of a proud, high minded, self-seeking, covetous ignorant, Popish Clergy here in England, against which, and whom, we also bear our testimony, which hath already been sealed with much blood within these few years.

And if there be any honest, tender hearted men amongst the Priests, which really desires and endeavours to have a conscience void of offence towards God, and towards man, let such come out from amongst them, and bear their testimony against them that hath committed such horrible things in the Land, and utterly deny them, and disown them, else the best of them will be but as a Briar, and the most upright as a Thorn-Hedge, and a consent to wickedness will be found in their hearts in the day of the Lord; therefore accept this; let no people count some Priests better then other Priests, for there is little difference between those that murther, and those that consent to murther; those that rob, and those that consent to robbery; those that persecute, and those that consent to persecution, and their reward will be alike at that day which God hath appointed to judge the Secrets of all men by the Man Christ Jesus. W. S.

The End.